

CHONG JU SPECIAL NUMBER.

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THE

KOREA MISSION FIELD.

VOL. V

SEOUL, KOREA, 15TH AUGUST, 1909.

No. 8.

Having found in many books different methods prescribed of going to God, and divers practices of the spiritual life, I thought that this would serve rather to puzzle me, than to facilitate what I sought after, which was nothing else, but to become wholly God's. This made me resolve to give the *all* for the *all*; so after having given myself wholly to God, to make all the satisfaction I could for my sins, *I renounced, for the love of Hun, everything that was not His; and I began to live, as if there were none but He and I in the world.*

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For at all times, every hour, every minute, even in the height of my business, I drove away from my mind everything that was capable of interrupting my thought of God.

* * * * *

When we are faithful to keep ourselves in His Holy Presence, and set Him always before us; this not only hinders our offending Him, and doing anything that may displease Him, at least wilfully, but it also begets in us a holy freedom, and, if I may so speak, a familiarity with God, wherewith we ask, and that successfully, the graces we stand in need of. In fine, by often repeating these acts, they become *habitual*, and the *Presence of God* is rendered as it were natural to us.

From the Letters of Brother Lawrence, in the "Practice of the Presence of God."

THE DELIGHTFUL STATION OF CHONG-JU AN APPRECIATION.

Not that it has hills, for other stations have them; not that it has an ancient wall, and a lot of huts, and rice fields, and a sluggish river; not even that it has beautiful sunsets, nor the quiet of the old life of Korea; nor that its ancient name is associated with the literati; nor even that it has a hill with a number of mission houses on it, can make it a delightful station; but that grouped together in that little company of Americans are good will, and amiability, and hospitality unlimited, flavoured with the north of Ireland, and Switzerland and Pennsylvania. We have here a growing church, crowds of inquirers, a lot of happy Christians, a school, evangelistic work all round about, peace and good will on the part of everyone, gratitude and thanksgiving from the hearts of the lowly.

J. S. GALE.

A LETTER FROM CHONG JU.

Chong Ju, Korea. July 22, '07.

My dear Friends,

This is a quiet evening in a country like place; there is a little village below us, and the city is quite near, but there are fields around this Mission property, and river, plains and hills lie before us. I've been resting in the steamer chair on the veranda of the home of Rev. and Mrs. F.S. Miller. Anna's big black cat is here, waiting with the intention of catching some of the frogs which are in the garden. I hear Korean voices, some calling, others in conversation. Mr. Miller, too, is talking with a couple of Koreans as they stand near a pile of tiles which were left over from the buildings which have been erected here.

To the West, beyond the rim of mountains, the red glow of the sunset lingers; the smoke from the supper fires in the city is hovering low, and a row of trees and the rice-fields separate us from the walled city of Chong Ju.

To my left, a huge spider has been spinning a web; and the moon, almost full, lends her beauty to the surroundings.

July 30th. This has been my holiday month to such an extent that even most letters have been laid aside to be answered when I go back to work, when there are more things for me to write about.

However, I didn't wish to forget to mention several interesting characters belonging to this compound, and to put some notes about this station where I could find them to send them home.

Anna Miller is the happy little girl of this house-hold, and her two particular pets are "Snow-ball" and "Nigger" the white kid the and the old black cat. She carries the cat around, or he follows her, most of the time, and doll's clothes and a small bed are used for him at times; bed-time stories or stories from the Bible, and slumber songs are also used for his benefit, as occasion requires.

"Sky-lark" and "Megaphone" are donkeys who make rounds with the colporteurs who are under Mr. Miller's direction. Mrs. Miller tells me that "Sky-lark" likes to eat tracts and bite children, and that the colporteur has sometimes used the tract-eating as an illustration to men who refuse to take one of the printed leaves, saying, "the

donkey is wiser, for see, he eats it." These musical creatures occasionally give us the benefit of their voices.

Mr. and Mrs. Miller and their little daughter Anna are now the only residents of this Station, and are earnestly desiring reinforcements. Two families among our missionaries who had been appointed to this place were compelled because of ill health to leave Korea, and the excellent work which was looked for from Rev. and Mrs. Ernest Hall and Dr. and Mrs. Null, is left for others. Who will come? and when?

Dr. and Mrs. Null were here only a few months, and Mr. and Mrs. Hall never got here at all.

A very desirable Station site was secured, and Mr. Miller built first a "gate-house"—(a little house at the gate) where he and Mrs. Miller lived for about three months, meanwhile going on with the building of two small houses to be used for reception—and class rooms for the Koreans, and will be used as residences until the permanent homes are ready. Mr. Miller has had one house finished, in which they are now living. It is very pleasant and convenient, a story and a half high. Perhaps you can imagine something of the task of building it when I tell you that all the bricks and tiles were made here, the kilns remaining for further use. Windows, doors, floors and hardware, were ordered from United States. Stones were brought from a fortress a few miles away, and some others, with histories, form the steps from the hall—and dining—room verandas. Boxes in which supplies came from San Francisco, by the way, have helped supply the material for flooring parts of the attic and narrow outside passages. Trees and vines have been set out, white clover sown, and berries and vegetables planted in the gardens, so that it is possible now to make less use of tinned good.

As yet, no well has been dug, and all the water has been brought from a stream below, which is now almost dry. The Koreans have dug a narrow channel in the river bed through which a tiny stream flows, and I heard Mr. Miller say that they had made a sort of reservoir in one place, from which they dip water, at night, with a special contrivance, to throw into the channel to flow on and be used along its course. A log is hollowed or shaped so that it may dip the water as it is swung from a high tripod by a rope. This method is often used in watering rice-fields.

Last year there was a great flood: the river changed its course, and finding its way through the city walls, 400 houses were carried down the torrent, and 40 or 50 lives lost. Many refugees came to the Mission compound and stayed until the waters subsided, and it was an introduction to Mr. Miller and the Cause which has had greater effect upon the people than ordinary contact could have given in a much longer time.

While the building of houses was in process the carpenters always slept in a thatched workshop on the place, and singing, Bible reading and prayer were nightly exercises, with encouraging results.

Chong Ju is 10 miles south of Seoul, and 12 miles from the railroad; 10,000 people live in the city and vicinity. The work to be done from this city extends 80 miles north, 60 miles south, 70 miles west, and 33 miles east. There are this year 44 meeting places under Mr. Miller's care; last year there were 26.

There are 14 churches this year, compared with 5 last year. 102 communicants are now enrolled, 260 catechumens, and contributions reported thus far amount to \$408.03 gold.

Last year there were 46 communicants, 68 catechments, and contributions amounted to \$264.10 gold.

Because of the work of building, Dr. Null's sickness, etc. Mr. Miller was able to do only 12 week's itinerating during the year. Three helpers and three colporteurs are working in these country districts. The city church, two and a half year's old, with an average of two hundred attendants, contributes \$12.50 gold per month towards the support of two schools with four teachers. There are 80 pupils, the Girl's school having an attendance of 13.

Although Dr. and Mrs. Null were not able to make a fair beginning in Medical work here, their presence was a great help and inspiration, and their love for the Koreans evidenced itself in so many kindnesses that the church was filled with disappointment when their return to the homeland became necessary. A Korean lately said to Mr. Miller that many died while waiting for a physician to come to Chong Ju. Mr. Miller has been holding a summer class for five or six men—his helpers—in which they have Bible study from 9 a. m. to almost 12. They also study Geography and Arithmetic in the afternoons.

The work for women has been encouraging too. 30 to 40 women attend the Sunday service, and there are, besides, from 5 to 50 sight-seers. Mrs. Miller has a Thursday class, and after the lesson is over, she generally brings the visitors up to her house, to see the study, sitting-room, dining-room and kitchen;—not the bedrooms. She says there was so much Typhus Fever and Small-pox last winter that they could not allow a crowd of people to come in, so waited for the Spring, when the doors might be kept open. Not infrequently as many as 100 visitors came in one afternoon, and once there were 300.

One of the Christian women makes her living by peddling, and is very diligent in taking tracts for distribution as she goes on her journeys. Mrs. Miller says that her stock probably includes needles, skeins of thread, and certainly face-powder, hair-oil and aniline dyes.

Yours very sincerely,

Esther Lucas Shields.

Severance Hospital,
Seoul, Korea.

BUILDING.

While Chong Ju at present can boast of only one brick house and two Korean built houses of five rooms each, yet the future looms up brightly. Mr. John P. Duncan, of New York, has given us \$5,000.00 for a hospital and we have appropriations for two new residences, so that by next fall we hope to have a row of four brick houses erected, a constant reminder to all who look this way that the messengers of the Gospel of Peace are here ready to lead them back to God.

One coming to Chong Ju at the time we bought our wood for the burning of our bricks and tiles would perhaps have been inclined to class us with the great bloated employers of labor of newspaper cartoon fame. We bought a mountain side of wood and it took from 50 to 100 men about two weeks to cut the trees. Then followed a busy scene when from 400 to 700 were employed daily to carry the wood in on their backs. This took another two weeks. Were it not for the fact that the laborer's wage is but fifteen cents a day we would not have been able to have had

the wood brought in. Again after the wood was all in, about 50 men were employed for another two weeks cutting and stacking it into two huge piles waiting to be used in preparing good bricks and tiles, when the order came to go ahead with building operations.

In the winter the Executive Committee gave us permission to begin work on the hospital and the two residences. We immediately let the contracts for the burning of the brick and tile. About half of the work has been done and we hope to complete it in the fall so we can push the work of building in the spring.

EDWIN KAGIN.

DOMESTIC PROBLEMS.

DR. AND MRS. W. C. PURVIANCE.

Our first six months in Korea were spent in Syen Chyun, where we had no household problems to face. We boarded with one of the other families of the Station, ate and grew fat, and thought how easy it was to tell the cook what you wanted for each meal, and then have it served very much like it would have been served at home. But we did not know how many weary hours had been spent in the kitchen teaching that "Wonderful Korean" how to do such cooking, nor how many years it had taken him to learn how to serve such viands.

When we came to Chong Ju and moved into our little mud house, our troubles began in earnest. We laid our matting and rugs, moved in what furniture we had, and thought we were settled for the winter, but the first cold, windy day that came, soon changed our ideas. In the first place the smoke insisted on coming down the stove pipe, instead of going up as smoke should, and filled the rooms until we had to open windows and doors in order to breathe at all. Then the matting and rugs became imbued with life and rose and fell on the wooden floors like the waves of the restless sea, and from every crack and crevice came the howling and screeching of the boisterous wind. As we looked upon the smoke-filled rooms, the waving carpet, and heard the noise of the wintry wind as it whistled through the cracks, we wondered whether it were real life, or whether we were on a trip to Mars.

We soon came to the conclusion that it was no dream, and that something had better be done, so we tore up the matting and rugs, made some paste of paper, alum, flour and water and set to work chinking up the cracks in the floor. Then we climbed upon the roof and put an extra joint of stovepipe and a hood on the chimney and, pasted Korean paper over the cracks in the walls and around the window sills. After this, things were not so bad. By putting a stove in every room, but one, we managed to get through the winter. All this time however we were encouraging ourselves with the prospect of a new brick house in the future.

But this was just a beginning. We had to have a cook, and any one who has had this problem to settle in Korea knows how to sympathize with us. We decided to try a man who had been recommended to us as a good prospective Chef. He had never had any experience, and had never been employed in a foreign house, but he had a trying mind, and we had a mind to let him try. Shortly after this a young Korean, with his hair done up in a snarly topknot, dressed in dirty

clothes, with a fuzzy little beard over his face, appeared at our door and announced that he had come to do our cooking. "Well"; we thought, "has it come to this?" Nevertheless he had a bright eye, a good honest face, and a sturdy body to recommend him, so we decided to give him a trial.

After he had been with us a few days the topknot dropped off and he looked a little more civilized. He bought some new clothes, shaved off the little fuzz which grew around his chin, and we began to have some hopes for him. He soon learned how to read, and now he reads the Bible and offers prayer in morning devotions. We now considered our cook on the upward road, but little did either of us dream what mountains of difficulties we had to climb before we could attain to even moderate success.

Our cook was willing enough to have prepared for us food fit for a king, but his utter ignorance of our ways and means, together with our very limited Korean vocabulary, did not promise very much for our digestion. In spite of our often repeated assertions that we could not drink the water unless it was boiled, we did drink it unboiled several times. One morning we told him to make some hash and to be sure and put plenty of onions in it. The Korean words for onion, and pear are very similar. The next morning we had hash made of Korean pears, about as uninviting a dish as one would care not to eat. He watched us make tomato soup and saw that we put sugar in it. The next time he made soup, which happened to be potato soup, he most religiously added plenty of sugar.

At lunch one day we had a guest, and asked him if he would not have some water, for his glass was nearly empty. He said yes he believed he would have a little, so we handed the cook, who was waiting on the table, the glass which contained perhaps an ounce or two of water. He looked around the room for a place to throw the water and finding no special provision had been made for such emergencies he stepped over in the nearest corner and threw the water on the floor:

He was preparing to fry some eggs one day when we noticed an awful odor coming from the kitchen and we went out to see what it was. "Why: Cook," "What is that terrible odor?" "American lard," he replied, "But," said we, "American lard does not smell that way." "Yes it does," he said, and stuck the bucket under our noses. He certainly had good grounds for his conclusions. When asked why he used such lard he replied, "Korean lard does not smell that way, but not knowing anything about the American lard, he thought that was the natural smell. Upon investigation we found that he had poured a bottle of sweet cooking oil into a pail which contained some old rancid lard.

He learned to tell the time of day, and picked up some of the English names for some of our food. He said if he learned English it would be very useful to him when he went to America. But when he was told that the trip to America would cost him two or three hundred dollars gold, he decided he would not make the journey for a little while as he is only receiving about four dollars a month. His chief delight now is to stand in the kitchen door and preach and give tracts to the sight seers who flock to our houses every week. He seems to think that we are all Socialists and Communists, and that when he lacks anything in the kitchen, all he has to do is go to the nearest foreign house and borrow it, and as we are all Americans it does not make any difference about paying it back.

But he is learning many valuable lessons and so are we. At first he smashed dishes faster than we could replace them, but one day he awoke to the fact that he had to pay for half the dishes he broke, and since no such ruling had ever been made, to his knowledge, the clouds of discontent arose on his brow and he was really provoked at those foreigners, but he soon cooled off and now the dish breaking problem is settled.

These are only a few of our domestic problems, but they have afforded us much amusement as well as some trying hours. But our homes are not always the scene of worry and trouble. Sometimes we have a "social" time and every one adds to the entertainment of the evening. We take account of Anniversaries and Holidays. Eight adults celebrated last Thanksgiving in Chong-Ju, and it is interesting to note that that this was the total number on the whole field of Korea when Mrs. F. S. Miller first came out. Our Christmas we enjoyed with the Korean S. S. children in their first Christmas exercises at the Church, and later on in the day at Mr. Miller's house, around the brilliant tree, from which hung candy popcorn, persimmons and mandarin oranges for each. That first Christmas in Korea was a very happy one, though spent very differently from any we ever had at home, and we decided, that after all, we are happiest when we make others happy.

One birthday was celebrated with a real Korean feast. We ate our Korean food with chop sticks off the little Korean tables. The host and hostess were clad entirely in Korean costume, and attempted to speak nothing but Korean all evening, but they found it too much for them, and resorted to the dear old mother tongue.

Let us tell you of two of our Korean Friends, Mr. and Mrs. O. The husband was formerly well-off, but refused to devote his life to the Lord's work, until after he had suffered reverses. He became involved in some political complications, his property was confiscated, and he was thrown into prison in the very town where he had refused to go and preach the Gospel. But like Jonah, he began to preach after the Lord had driven him to it. He preached to the jailor, to his fellow prisoners and to all with whom he came in contact. He was afterward released from prison and has been a faithful, devoted follower of the Master every since. He is now the leader of the church in his village.

Mrs. O, his wife, is a power in our church here in this Province. She is a woman of strong personality and a born leader. She devotes the most of her time to preaching to women all over the Province, and receives no salary except just enough to hire some one to do the work in her home while she is absent. May there be many such workers as these two faithful Christians, Mr. And Mrs. O.

SOME FEATURES OF THE MEDICAL WORK IN CHONG JU.

W. C. PURVIANCE, M. D.

In March 1908, we arrived in Chong Ju, and had a glimpse of the field in which we were to carry on our work. But the regular medical work did not begin until after Annual meeting of 1908, when Chong Ju was formally declared a separate Station, and was manned with three families and a single clerical worker.

If a small beginning indicates the future greatness of the work, the medical

work in Chong Ju has very bright prospects indeed. The only available building which could be used as a dispensary, was Mr. Miller's gate-quarters, and even these were occupied, but a notice of ejection was filed against the occupant, and in a few days he hastily removed his household goods, and made room for the new dispensary.

After making the necessary repairs, we unpacked our drugs and took possession of the building. By dividing one room by a curtain, we enjoyed the distinction of having two rooms, one a drug room, and the other a room where we could see patients, both rooms being very small and cosy. A few Korean straw mats, a couple of borrowed chairs, some hastily manufactured shelves, and an examination table, completed the furnishings of our new dispensary.

The difficulty of prescribing for patients, when they could not understand a word you spoke, and when you could not understand what they said, soon became apparent. The gestures and the bodily contortions we conjured up and used to each other in lieu of speech, would put the signs of the deaf and dumb alphabet to shame. But it is remarkable how well one can convey thought through these rude methods of communication.

When a patient wanted to impart to me the fact that he had been having extreme pain in his stomach, he would express the agony on his face and place both hands tenderly over his abdomen, and then to be sure that I understood he would turn loose such a flood of undeterminable utterances, that it left no doubt in my mind as to the diagnosis of the case and the severity of the symptoms. We promptly administered the indicated remedy, my teacher having preached to him, gave him a tract and he went on his way rejoicing.

It was not long before not only the Christians, but the unbelievers began to come to the dispensary for treatment. They had heard of some remarkable cures that had been made, and which we were ourselves unable to account for, except through Divine Healing. One case in particular was a woman who had swallowed some lye and a stricture of the oesophagus had resulted.

She was thinner than the original walking skeleton, having taken nothing into her stomach for days. She had given up to die, when some of her friends advised her to come to the foreign doctor, as he could do no more than kill her anyway. She came, and after making a careful examination we determined to pass a stomach tube, but after many trials this proved impossible. Having done all we could for her we sent her away, but gave her no hope of recovery.

A few weeks afterward a patient came to the dispensary and said his rice would not go down, and wanted us to poke that long thing down his throat too, saying that the woman who had come to us starving was now eating rice by the bowl full and was growing fat. That long rubber tube did such good service that we have had to purchase a nice new one with a bulb on it, which makes it more effective.

At the present time we have two medical assistants in the dispensary, Mr. Kim and Mr. Yi, two good men who bid fair to be of great help in the medical work. My teacher, Mr. Pak preaches to the patients and distributes tracts. He has also given thirty or forty anaesthetics and bids fair to become skilful along this line.

The dispensary is open each afternoon and patients are treated, operations performed, and wounds dressed. We try to make our work as personal as possible and to give to each individual the advantages which he most needs to help him

become a believer, and if he is a believer to strengthen his spiritual life. We have had some very happy experiences in knowing that our work has been the direct means of saving souls for the Master.

One old gentleman had to have his finger amputated. He called daily at the dispensary for treatment. At first he took little interest in preaching or in the church. A new interest was aroused in him and you might see him at every service, right down in front, with his eyes wide open and listening to every word that was spoken.

A heathen woman came to the dispensary. Was healed. Became interested in the Gospel. Now she has moved into the city so that she may attend all the services and prepare herself for admittance to the Church.

A father brings us his child which has been fearfully burnt. The heathen mother strongly protests against having her child come to a Christian foreigner for treatment. The child recovers. The family has moved to Chong Ju, and are all regular attendants upon our services. Many such instances can be sighted where souls have been led into the Kingdom through the influence of the medical work and often they are people who can be reached in no other way.

The work is extending out to the Japanese. One of our Moksas as was coming home from the market, when he was accosted by a Japanese who inquired if he were a doctor. He said, no, but that he would take him to the doctor. We went to see the Japanese woman who was at the point of death. An operation was performed. The woman made a good recovery, and since that time we have been having our share of the Japanese patients.

Since the medical work is growing every day, we are getting ready to make use of the new hospital, which Mrs. Duncan of N. Y. has made possible through her gift of \$5,000, gold. While we are doing work in crowded quarters now, yet we have that vision of a nice roomy hospital to encourage us.

During the year we have given over two thousand treatments, in the dispensary. Many of the patients came to us from villages 65 or 70 miles distant. While on a tour with Mr. Kagin this year, as he visited the eastern groups, we found men and women in almost every village we visited, who had been patients at the dispensary. Since we have no beds we cannot accomodate regular in-patients, but when severe operations are necessary, we perform them, and after a few hours the patient is carried to a house in the village whence he is brought daily to the dispensary for treatment and dressings. Despite these inconveniences none have lost their lives from operations. We have had numerous calls to visit patients at their homes but have visited only those who could not be brought to us.

While the work here may not seem large from a statistical standpoint, it represents many days of hard labor under adverse circumstances. We feel that we are doing the Master's bidding, and we look forward to the perfecting and to the enlarging of the medical work, which has been so richly blessed during the past year.

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The "Korea Mission Field" is published primarily for the readers in the United States and Europe. By giving a special mission station report from time to time we hope to show what our work is like,—that the work of a station is that of a little world in itself.

TO ALL FRIENDS IN KOREA.

Dear Brethren and Sisters.

Doubtless you are already acquainted with the particulars respecting the General Council, and the Bible Conference that is to be held immediately after, October 10th to the 16th, which will be conducted by the Rev. Dr. Chapman and Mr. Alexander, and for which your prayers are specially requested.

The Union Church extends an earnest invitation and a warm welcome to you to attend these special meetings, which we believe will afford a wondrous means of grace to all who join in them. We feel this to be a special opportunity, and a gracious privilege in which all our friends in Korea should participate.

If you will do your utmost to join us in these seasons of spiritual uplift, we will do all we can to provide accomodation and comfort for the days you are with us.

We send you greetings and pray God's best blessing on your work.

On behalf of the Church

I remain,

Yours, Fraternally,

F. G. Vesey,
Pastor.

S. P. Kindly address all communications to the Pastor.

It was with great anticipation that we approached Chong Ju last January, when going there to help in a women's class. Finding a crowded church and mission houses, was quite different from what we found on a visit some years ago, when we had gone all of the way from Seoul with coolies and a native chair with Mrs. Ro for companion. We were to go to a church over a high pass above Chong Ju, but the coolies must stop to eat here, as it was the only place for many *li* to obtain food, Rev. F. S. Miller, who had planned the journey, said he feared there would be trouble here as there would be crowds desiring to see the foreign woman. His predictions were perfectly correct. Before we could get out of the chair, there were such crowds pressing to see that the chair began to crack and break, the people near being pressed on by those farther back. Yu, a faithful and somewhat belligerent coolie, succeeded in getting us into the court of a friendly house, but he was beaten in the ribs, and the horse hair band about his head torn in the process. A few, disappointed in not seeing the foreigner, threw pieces of wood over the wall, but no harm was done. Last winter, preaching from house to house, and everywhere welcomed, one was constantly reminded of the contrast.

A GLIMPSE AT THE WOMEN'S WORK IN CHONGJU.

MRS. LULU BYRAM PURVIANCE.

This part of our work has been one of great joy because of the great increase, both in attendance and in the interest in spiritual things. The work has not been extensively carried on. It is only in its beginning. We have but a few helpers in the city Church and until the Bible-woman came to us from Pyengyang, in Feb., we had only one woman to tell the story of the Gospel to the thousands of women and girls in this Province. Mrs. Miller was unable to do any itinerating and Miss Doriss is the only one of us who has been able to visit any of our groups. The women are calling loudly for the foreign lady and next year we hope to spend many days with them.

Within the past six months the attendance among the women upon the Sabbath services has doubled, and many new faces will be here to greet Mrs. Miller when she returns from her furlough.

Our visits in about forty of the homes of the women, where we had service with them, have been a great help and joy, and we have been very sorry that we have been unable to visit in the many others into which we have urged to come. I never was more cordially welcomed into any American home than into these poor Korean huts, and I am sure I never came away from an American home with a happier heart than from some of these hovels of mud and thatch.

It is very interesting as well as very encouraging to watch the development in some of our new women. Especially is this true in the case of the wife of one of our language teachers. Last Nov. Mr. Miller secured him as a teacher for one of our new Missionaries. Mr. Oh had been a Christian for some time and his life here among us has proved him to be one of the most devoted Christians we have. But his wife was not a believer, nor under any consideration, would she come to Chong Ju with her husband, nor have anything whatever to do with his religion. He came in with

his father and mother who had not believed, but who were ready to hear and believe. He taught Miss. Doriss faithfully day after day, and by his untiring efforts and interest proved himself to be one of the best teachers in the station, but he never ceased to pray for his wife, that her eyes might be open to the Gospel, and that she might be reconciled and move into Chong Ju. We prayed with him in her behalf. The women in the Thursday Bible Class prayed for her, until finally she came to keep house for him, bringing with her their little baby girl.

She was still very indifferent to the Gospel, and refused to go to Church, though she lived only next door. She was a dirty, unattractive woman, and though we went to her home and had prayer with her, she would not talk much, but rather sneered at us for coming. However, we kept telling her how much God loved her and showed her in every way possible how much we were interested in her, and finally she made a complete surrender to the Master. She went to Church, began to study the Bible, made herself new clothes and her face brightened and her life grew happy.

Miss. Doriss took a special interest in her and had her come up to the house to help with the mending. Soon she got her interested in making and dressing some Korean dolls, which we wished to send to America, taught her how to sew on the sewing machine, and the woman's life opened up. Were we now to show you a picture of the woman as she came to us from the country, and another of this bright happy Christian, you would hardly recognize the one from the other.

And so we might tell of many other brightened lives; of the wife of the Christian man who brought his badly burned baby to Dr. Purviance for treatment. How she mistreated the little fellow because the father first insisted on coming in from the country about seventy li for medicine, and then because he insisted on bringing the child in for treatment. She would have nothing of his religion, but after some five months she too brought her family into Chong Ju that she might be with her husband. When I saw her, I asked her if she were now ready to believe in Jesus, and her face brightened as she replied, "Yes, that is why I moved in."

THE GIRL'S SCHOOL.

MRS. LULA BYRAM PURVIANCE.

Among the first things I learned about the work in the Chong Ju church, after coming here after the close of Annual Meeting, last Sept. was the great desire among our Christians for a Girl's School. The boys had a good school of about forty with three teachers, and the steady advancement of these lads, who could read and write and were studying Chinese, was beginning to make our little girls somewhat jealous of their brothers, some of whom were younger than themselves. The parents, too, were awaking to the fact that their little girls should be taught to read and write as the boys. Mrs. Miller had started a little school for the girls, but it had to be abandoned for lack of a teacher and lack of funds.

Among the first things I understood in Korean, were the pleas of these little girls, that I would write to a teacher to come over from America to teach them, as if by merely writing a letter a teacher would immediately be on hand, they, never realizing that if she should come from America, she would have to spend years

learning that same language which they were so desirous to study, before she could assist them very much to ascend the heights to which they were aspiring.

Difficulties presented themselves on every side. We had nothing with which to make a beginning, neither funds, nor a teacher, nor a building, nor equipment. we took this trouble to the Lord in Prayer, as all the problems of the opening of Chong Ju have been taken, trusting in Him for these necessities. The Christians prayed with their usual faith for which the Korean Christians are known, and we joined them for God's will in this matter.

The answer soon came. In February, Mr. McCune of Pyeng Yang found a young girl among the students up there who was willing help us. She came down with her brother, who was being sent to fill a vacancy in the boy's school, and started the school for the girls. The girls were happy as were all of us. Though there was no money for the school, the Christians, with some assistance, were able to raise a sufficient amount, and we secured a dwelling for the school house. We started the school on Washington's Birthday with an enrollment of nineteen but it has now grown to twenty-nine.

CHONG JU BOYS SCHOOL.

About five years ago a school was started by the church in an old building that had cracks in the walls, holes in the floors, and leaks in the roof. The only light they had filtered through the heavy Korean paper pasted over the lattice doors. Here from day to day one teacher, and sometimes two, taught from twenty to thirty boys who were hungry for an education.

Last year the village deeded a building to the school. From the sale of this they realized \$200.00 and with \$50.00 added by the church they put up a four roomed school house. It has mud walls but the building is high, airy and well lighted by glass windows.

During the past year sixty-two boys have been enrolled. On July 3rd we had our first commencement exercises. Amid singing, speech-making and the presentation of gifts, thirteen of the boys were given diplomas, certifying that they had completed the course of study prescribed in the primary department. Several of the graduates were young married men and many are earnest Christians. All claim to be believers. Not long ago one of the boys spoke to a crowd of men at the market, and for about ten or fifteen minutes he held the undivided attention of more than sixty men as he urged them to accept the Gospel and receive Eternal Life.

The local Christians take a great pride in their schools as was shown by the profusion of gifts showered upon both the boys and girls at commencement.

We are hoping to be able to start a middle school in the fall. We must train up helpers if we hope to see the church develop properly, and the only way to train them is through Christian schools.

In May the local authorities arranged a great school tournament. Hundreds of school boys marched in from all sections of the province to participate. Contests including field sports, drilling and arithmetical problems were drawn off. It was with great satisfaction that we saw our own church schools come out in the lead.

Our little school from Sin Tai took first place while our local boy's school took second place. This has given our schools a fine prestige in the eyes of all the heathen school boys.

EDWIN KAGIN.

KOREAN LAD WALKED 58 MILES TO ATTEND A BIBLE STUDY CLASS HELD AT CHONG JU.

Last December (1908) among those who attended the Bible study classes held at Chong Ju, was Piung Oo Chai a Korean lad of about 13 years of age. His home is at Chiung Poong, 175 li or about 58 miles North East Chong Ju, and this distance he walked in order to learn more about the life and character of the One who has brightened his life and saved his soul.

We do not mention this one as an exceptional case, for many came from equal and even greater distances, but most of the others were grown men and women. Few come who are so young as this one.

Last march I started out on my first trip in the country. Mr. Koons from Chair Ryung in the North came down to help us in the absence of Mr. F. S. Miller, who is now in America. We had a horse for each, to carry our food and dishes, our bed, and our clothes and books, and to ride when we get too tired walking. We traveled about 180 miles in 8 traveling days (1 Sunday), thus averaging about 22 miles a day, and holding meetings at from one to three places each day where groups had been organized. At these services there were from 5 to 40 present who professed to have a desire to love Christ and were trying to learn more about Him. In addition to holding services, candidates were examined for acceptance, either, as Catechumens or Baptized members.

Some were refused baptism because their record, which is marked each Sunday and kept in a book for that purpose, showed that they had not been faithful in Church attendance. Church attendance is taken as a fair mark of religious earnestness.

At Chong Ju each market day—every fifth day—thousands come streaming in from the country to buy and sell, carrying on their backs loads of wood or dried grass, used for fuel, brush for fence, crockery, brassware, baskets, tables, boards sawn by hand, straw shoes, and many other articles. On these days we have preaching at the market among these crowds of buyers and sellers. At the first note of the cornet, numberless curious inquiring, faces are directed toward the spot where they are to see what new animal or curiosity has arrived. Then the native preacher takes the stand and tells them why this curious foreigner has come—to tell of the Gospel story.

W. T. COOK.

CHONG JU STATION.

BY EDWIN KAGIN.

PERSONEL.

REV. F. S. MILLER.

MRS. F. S. MILLER.

REV. EDWIN KAGIN.

W. C. PURVIANCE, M. D.

MRS. W. C. PURVIANCE.

REV. W. T. COOK.

MRS. W. T. COOK.

MISS S. A. DORISS.

Chong Ju is one of the baby stations of the Korea Mission. It is barely a year since she was born, but she a lusty youngster, and bids fair to grow into a vigorous and useful child.

Work was begun in N. Chung Chong Province by the Presbyterian church, U. S. A. about thirteen years ago when Rev. F. S. Miller and Kim Hung Kyung took charge of the group at Chung Ju Sa Chang. They made itinerating trips in various directions and later on pushed the work over into the Southern Province.

In 1904 Mr. Miller and his helper, Kim, came to Chong Ju to gather the nucleus of the church and to buy suitable land for the station site. In the spring of 1905 Mrs. Miller and the three children came down to join Mr. Miller. They made their first home in the little Korean house that afterwards became their gatequarters. They lived here until they could build a larger Korean house, where they lived until the brick house was completed. Though the overseeing of the building was a sore trial, requiring supervision from daybreak until sunset, yet there were many blessings springing from it. Daily prayer meetings were held for the workmen, and many learned of the Savior. The building of the house proved a great attraction for miles around, and multitudes flocked in to see the wonderful house that the man from beyond the ocean was building. After the four-roomed, mudwalled Korean house was completed an old Korean woman of 80 years walked in a distance of 20 miles to look at the marvelous house. As she was shown through the four rooms with their high ceilings and simple furnishings her eyes opened in wonderment and she exclaimed in rapture "This is heaven; I have been spared to live for this one sight." Poor soul it must have seemed like heaven as she compared it with her own little mud house.

Soon after the completion of the brick house a great flood came and swept away 400 houses down in the city. Thousands of the people flocked up to the mission compound where they were given food and shelter until they could find a place to go to. This kindness won the hearts of many and paved the way for the Gospel message.

Mrs. Miller deserves a word of appreciation for the fortitude with which she endured the loneliness of her position as the only woman in the station. As she

was twelve miles from the railroad the only chance she had to get out and see new faces was, when she went to attend Annual Meeting in the fall. In the spring of 1907 Dr. and Mrs. Null arrived in Chong Ju to begin medical work, but after a three month's stay ill health drove them back to America. Rev. and Mrs. Ernest Hall were also assigned here, but on account of ill health they were not even able to visit the station. So Mrs. Miller with one child bravely remained at her post until re-enforcements came in the fall. After Annual Meeting Rev. Edwin Kagin joined the station and the following spring Dr. and Mrs. Purviance came out from America. After spending six months at Syen Chun they came here to begin their work. In the following November the station was further re-enforced by the arrival of Rev. and Mrs. Cook and Miss S. A. Doriss. The station at present numbers eight grown-ups and three children. We hope to have another clerical worker soon and are asking for another single woman worker and a trained nurse.

The growth of the work has been most encouraging. A conservative estimate gives us a total of sixty groups and meeting places, an average attendance of 1083, a baptized membership of 227, a catechumenate roll of 265 with about 1700 adherents. These churches contributed over \$700.00 for various expenses. We have at present two elders, three helpers, four colporteurs and two Bible women at work in this field.

The crying need in this section is for more trained leaders among the groups in the outlying districts. We also need more capable teachers for our church schools.

It was with many misgivings that we saw Mr. and Mrs. Miller leave for their furlough last December, for we realized that we must meet many responsibilities that we were not prepared for, and many problems that our limited knowledge of the language and want of experience were unable to handle. However He who has promised to be with us to the end has not failed us once, and all has gone well.

CHONG JU CITY CHURCH.

It was about nine or ten years ago that Rev. F. S. Miller and Kim Hung Kyung visited the great markets of Chong Ju and preached the Word. A church sprang up in the village of Kong Him, 15 miles to the southeast of the city and later a strong group was started in the village of Sin Tai six miles to the west. In the fall of 1904 Mr. Miller moved to Chong Ju and with Elder Kim gathered the results of their many years preaching in the market place and in homes of the people. The church grew very rapidly, the building having to be enlarged three times within a year. The church continued to grow steadily until two years ago when the crisis in the political affairs of the country scattered the flock and checked the spread of the Gospel. During the absence of Mr. Miller in the summer the rebels were threatenning the city. The fact that the rebels respected the Christians and would not molest them led many to think that the church was in league with the enemy and consequently they were under suspicion. In spite of the sneers, taunts, and threats of those opposed to the church, Elder Kim

and his little band bravely stood at their posts, and by a consistent straightforward life convinced all that the church was here to make better men and better citizens out of the people, and that it had no desire to interfere with the political affairs of the nation.

After the return of the missionaries in the fall the church took courage and gradually resumed its normal condition. Growth was rather slow until the last winter when we started a series of evangelistic services during the woman's class. At that time many, both among the men and among the women, decided to become Christians. Last fall the average attendance at the services was only about 165, but during the month of May the average ran up to 265. At times we have succeeded in getting as many as 360 people into our building and then had sightseers on the outside.

Our church has become entirely too small for our purposes. Having so many crowded together in such close quarters makes the air very unwholesome, and makes it well nigh impossible for us to conduct our Sunday School of thirteen classes with any degree of comfort. We are hoping and praying that the way will soon be open for us to erect a building that will seat from 500 to 1000 people as the tide seems now to be turning towards the Gospel.

It is true that in the city we are having an attendance of only from 250 to 360 and that this is but little in comparison to the multitudes who turn out at Chemulpo, Seoul, Pyeng Yang and Syen Chun. But when it is remembered that the work here is yet in its infancy it will be seen that the progress is most encouraging. The conflict is moving on satisfactorily and we feel that the Cause is bound to triumph. We think that even now we see a cloud of dust on the horizon and faintly catch the sound of hoof-falls as the Conquering Rider from Edom bears down on us in His victorious march to deliver these provinces captive to His sovereign Father's will.

IN DIFFICULTIES.

BY EDWIN KAGIN.

When Mr. Miller left for America he left suddenly. Nearly all of the fall was spent in the country among the churches. There was little time to instruct the new missionaries. Just before he left he came in from a country trip and after a few hours of hasty conference he tossed the reins into our hands and told us to drive ahead. It was very much like handing the reins over to an inexperienced driver, but fortunately this team has been well trained and showed little disposition to take the bit in their teeth and plunge ahead along the way. From a worldly standpoint it certainly appeared as if we were in a hard case, but we remembered the words from the German, "He has helped, He helps, He will help." So we trusted to Him and He has seen us thus far on our way, and we go on with the trust that He will continue with us.

The first thing after Mr. and Mrs. Miller got out of town was a congregational meeting for the selection of deacons. We did not know that the meeting had been called, and were considerably surprised when one of the Christians came up for us in the evening, telling us that the congregation had assembled and was waiting on us.

We doubt if we knew how to put the question in parliamentary terms and we cannot certify that we followed the Korean idiom when we spoke, but nevertheless we accomplished what we came together for as we succeeded in electing the deacons.

Then came the woman's class. Women were coming in from villages forty and fifty miles distant, but there was no woman to teach them. So off one of us had to go to Seoul in search of a Bible woman. None was to be had, but He who never slumbers nor sleeps was watchful of His own, and he sent a lady missionary down to help, which was much better than we had asked for.

During this class a man came down from a city twenty-five miles distant saying that the Christian teacher in the public school had been ordered to stop teaching the Bible. The church then had him to open a church school whereupon the local authorities tried to interfere and break up the school. So the "Moksa" had to mount his wheel and make a hurried trip over mountains and across valleys into an unknown country and among strange people. He had been told that there was a man there who had been in America, and knew English well so he could depend upon him to do coolie on the interpreting. When he reached the place he found that the man had been on a plantation in Hawaii, and had picked up a little "pigeon English" which was more difficult to understand than Korean. The interpreter therefore had to be discarded and the new "Moksa" had to make his first plunge in public speaking in the Korean language. It is an open question as to whether the people understood much of the sermon, but the Spirit used broken phrases, expressions of the face, actions, songs and prayers to communicate sympathy and encouragement, so that the "Moksa" left the group feeling that his visit had accomplished its purpose.

Later on the teacher in the local boy's school resigned, and we did not know where to turn for another. We also had no teacher for the girl's school, nor did we have money to pay her salary, nor did we have a school house. We also were in sore need of a Bible woman. When the situation seemed hopeless we turned to the Lord in prayer and soon a boy's school teacher, a girl's school teacher, and a splendid Bible Woman were on their way to us from Pyeng Yang.

Funeral bells also sounded their mournful notes and wedding bells jingled in happy measures. Kim and Yi had both been put under discipline, one because he had taken a widow a few days after her husband had died, without a marriage ceremony, and the other because he had married a heathen. They both showed signs of repentance and with their wives were faithful at church so the "Moksa" told them that they might bring their friends and have a Christian marriage ceremony. They came and with some feelings of uneasiness the new missionary attempted his second marriage ceremony in Korean. Happily he did not get the couples mixed, but tied the knot firmly and they are living in peace and respectability before their brethren.

Other wedding bells jingled but they jingled out the tune "when a man marries his trouble begins." Yi thought his boy was old enough to marry and contrary to the instructions of the sessions he married his sixteen year old son to a heathen girl. Yi was suspended.—Kang had a boy of about thirteen. His wife was not well and they needed some one to help do the washing, ironing and cooking. The simplest way to get help was to get a wife for the boy. As they could not find a Christian girl they secured a heathen one. This got Kang into trouble for when he applied for baptism he had to be denied, because he had knowingly violated the rules of the

church. Kang Choon's marriage also got him into trouble. He married a woman who had left her husband, and because he said he could not send her away he had to be put under discipline. He was a promising member, but he had to lay aside the offices of trust that had been committed to him and be made an example of for the sake of the purity of the church.

Paik Si was a teacher in the Sunday School, but one day a drunken neighbour came into her court yard and demanded a book he had loaned her. She refused to give it to him as he was drunk, and words followed. The man abused Paik Si calling her vile names. Being of a quick temper she seized a stick and gave the man good trouncing, pursuing him out into the public highway. In the eyes of the Koreans it was a very wicked thing for a woman to give a man a beating, so the "Moksa" and the elder called her up for an examination, and though she was repentant, they had to give her five months in which she was to learn to control her tongue and her fists, before she could again take up her office of Sunday School teacher.

One day a man came in from a distance of sixty miles. He bore a letter from a group which asked to be dismissed to a sister denomination. When asked to explain he said that the "Moksa" had not helped them with their school, and that one of the helpers of a certain missionary had told them that if they would apply to the missionary he was working for, he would see that their school was recognized by the government and he would also help them financially. The "Moksa" did not doubt that the other missionary was ignorant that his helper was proselytising, but he had to mount his wheel and with his helper make a four days trip in the face of a hard wind and under a blazing sun to the scene of the trouble.

There were churches that caught the school fever. They had no money, no teacher, no school house and but a few children of the school age, but nevertheless they wanted to organize a school. If only the "Moksa" would consent to head the list of officers as the "Kiochang," or superintendent, all would be well and the school would be a success. So they seemed to think.

No one who has never had the experience can fully appreciate the feelings of the new missionary as he sits opposite his Korean helper, and there in the effort to piece together a connected story of the facts in some difficult school situation or complicated marriage problem. Nor is it trying on the nerves of the missionary alone. The Korean also suffers as he tells the same story over again in different and simpler form in the effort to be understood. Some times it looked as if there was no other way out but to give up in despair, but in the end all works out well.

The climax of the school matter was reached when the "Moksa" had to call on the governor to urge him to hurry our school reports on into the hands of the national school authorities so we would receive recognition. He racked his brain for all the high endings he could lay hold of and went forth to the interview. It was successful, for the governor was gracious enough to overlook all ignorance of Korean etiquette and polite language, and gave the assurance that all would be well attended to. The "Moksa" came out after the interview thanking God and once more took courage.

Many Koreans have the idea that the "Moksa" is a sort of inexhaustible supply of ready cash. Says your teacher "Please loan me \$200.00 to put out on interest so I can pay my daughter's expenses at the school in Seoul." A man, who has walked in

for 15 miles to see the doctor, is told that he must remain here and take a month's treatment. He has no money to pay for medicine and none to pay for his food. Will not the doctor give him his medicine and cannot the "Moksa" pay for his meals? Choe sends a friend and she stands up before the missionaries and with a glowing introduction, with humor and pathos, eloquently pictures her friend's need and asks for a loan of \$5.00 for him, in order that he may buy materials to put up a new house. Pai Si's husband is in prison sentenced to be executed as a rebel. He has sent word asking that his little boy be sent up to Seoul to the prison but she has no money. Can't the missionaries help out? Helper Kim's wife has just had an operation performed and his aunt is about to have one performed. He has no money, no house of his own, and has been asked to move out of the house he is in. There is no way out of it says he, than that the "Moksa" lend him \$40.00 to buy a house. And so it continues—requests for money come from all sources and for all manner of things. The problem is to give wisely and to those who are worthy.

Not only is the missionary supposed to be rolling in wealth, but he is also expected to know how to do everything from doctoring babies to building houses. Says a man "My baby's milk is not agreeing with it how shall I feed it?" Another comes with his clock under his arm and he says "Moksa my clock took sick and now it is dead. Won't you please fix it for me?" Another wants you to send to America for a watch. One wants you to order him some rubber collars, patent leather shoes, etc. This man wants to know how to plant the rice seed that the missionary who is home on his furlough has sent out from America. The captain of the local Japanese garrison wants to know why you don't teach the people how to raise honey bees.

In spite of all the various duties, perplexing problems and constant interruptions to language study, God has given the assurance that it is all according to His plan, and even though we are "in difficulties" yet we know that He who promised "Lo I am with you always" will never break his pledge.

THE BLIND CHUNGNIM.

EDWIN KAGIN.

One cold January day Whang came into see the "Moksa" at Chong Ju. Whang was born blind. His soul was also blind and he was a "blind leader of the blind." He had been a sort of devil priest and they called him a "Chungnim." He went about deceiving his poor superstitious neighbours by making them believe that it was only through his intercession that they would be able to escape the wiles of the devils, and he succeeded in wringing may a "yang" (2 sen) out of them.

But a change came over Whang. One day he heard about the Light that came into the world. It shone upon his darkened soul and he was no longer blind. Though he could not see men, and the birds, trees, flowers and stars like other men, yet in his soul he saw Jesus, and his heart was filled with a great peace and joy as he changed his old life, and tried to live the life his new Master demanded of him.

His home was down in Kyung Sung Province and Bruen "Moksa" had told him that over in America they had a blind man's Bible. He described it and then Whang

got to thinking, with the result that he invented an alphabet] of his own. He got some one to make him a lot of little pieces of tin out of empty oil cans, and had them cut in the corners in different ways to represent the various letters of the Korean alphabet. He then had some one read portions of the Bible to him, and he strung his tin letters on a long string. When he attended church he had a coolie carry his tin Bible in an empty Standard Oil Co. kerosene box, and when the lesson happened to be in his collection he would take out a string of tin and by running his fingers over it he would be able to follow the leader as he read.

Whang heard that there was a school up in Pyeng Yang where they taught the blind how to read the Bible. His passion was to learn to read the Bible, but Pyeng Yang was 300 miles away. When Bruen "Moksa" came around again the blind man told him of his desire to go to the school and enough money was given him to cover his railroad fare. But Whang was poor and he had a wife and two children. He took about half of the money, bought a lot of rice which he left for his family to eat while he was gone, and bidding them farewell he started out to walk to Pyeng Yang. Alone, without guide, and with but a little money in his pocket, the heroic "Chungnim" grasped his staff and started on his long journey of 300 miles to learn to read the Bible.

When he came to the "Moksa" at Chong Ju he had already made about 60 miles of his journey. He told his story and he was given some more money to pay his car fare. A guide was provided for him beyond the forks of the road, and he was given specific instructions to use the money in no other way than for railroad fare.

About three months later as the "Moksa" was going on his way down to the school he met a blind man carefully picking his way along with his long cane. It was Whang returning from Pyeng Yang. He greeted the "Moksa" with a joyous smile—said that he had learned to read, and that he was now on his way home to transcribe the whole Bible into the Blind characters. He sat down on the grass and fumbled around in the pack he was carrying and produced a brass made ruler with three rows or square holes cut in it. He slipped a piece of paper under it and asked that some one give him a sentence, for a group had gathered about him by this time. With a little punch he made the dots which make up the blind man's alphabet, and wrote the sentence with a great deal of pride to himself and astonishment to those who were standing about.

He said that he was not able to buy a Blind Man's Bible, but that he was going to make one for himself. He expected it would require a whole year's work.

He was asked if he had ridden on the train up to Pyeng Yang after the money had been given him. He said that he had walked to Seoul, about 100 miles north from Chong Ju, and had taken the train from there. He had no doubt saved some of his money so he would have some left to buy the precious little brass measure with which he made his characters. He was now on his way back home and had walked about 100 miles, with 60 yet to make, before he reached home. He had Christ in his heart and joy and triumph written all over his face as he resolutely pursued his homeward way.

After he reached home he began to teach his fellow blind men of whom there are so many in this land. He has decided to open a school for the blind and the churches of the south are endeavouring to raise an endowment fund to provide running expenses for the school.

Such is the result of faith and an indomitable purpose. Shame on us who "having eyes see not" and all honour and reverence for the heroic "Chung-nim," who though he cannot see, yet walks hundreds of miles to feel his way into a knowledge of God, and then passes his blessings on to his unfortunate brethren. Out of him are flowing the rivers of living waters.

